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is it the ARK?

NOAH'S ARK

God's clock ticks on. In His own time, at His own pace, He reveals His truth, the ways that are "past finding out."

Archaeology has swept away the sands of time, and with every new dig it seems that some new Bible truth is confirmed.

But the flood? Was there one? Did Noah really build an ark to hold "every clean beast by sevens and of beasts that are not clean by two"?

Frankly, the Bible records it, and what "the Bible says" I believe. I may not understand. Or have full knowledge. But I say: "Lord, I believe, help Thou mine unbelief."

Of latter years, the pursuit of Noah's Ark has intensified, zeroing in on the uninhabitable, glacial fastness of Mt. Ararat. The key story of this issue is the best documented of several accounts I have read. In our policy of keeping our readers abreast of current events and news we pass it on. With millions of believers I await a fuller revelation as to the reality of the Ark in this place, or its scientific rebuttal. Either way, "Heaven and earth will pass away, but My words shall not pass away."

So said Jesus. So I believe.

Perhaps you will pity my simplicity too! (See page 6)

DON'T BE A SOLIPSTIC MINIMIFIDIANIST!

Quick now—who said: "You sir, are a Byzantine logothete backed by fludduds and mollycoddles"?

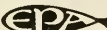
Words, and often coined words (a "Byzantine logothete" is doubtless a man adept with words of structural elegance minus meaning or usefulness) are our stock in trade.

You are reading WORDS. They form pictures and give meaning to the mind and communicate a message.

For many, the paucity of words adds its own stricture to the desire to communicate. With more than half a million words at our disposal, we dabble in the shallows of some eight or nine hundred. Why not expand your vocabulary? A good thesaurus (Roget's in Dictionary Form is one of the best); an adequate dictionary and reading and usage, give expansiveness and colour as we communicate.

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To tickle your verbal palate, here are some delightful words, not for common use, but for those times of uncommon need.

A MINIMIFIDIANIST for instance, is the world's most unhappy man. It means "a man with the least possible faith." Imagine! A man in the 20th century minus faith, minus hope, minus meaning.

In contradistinction we have SERENDIPITY, "the art of finding agreeable things not sought for." The word is coined from Walpole's tale "The Three Princes of Serendip" who kept discovering as they travelled, wonderful things.

What a difference—from no faith and therefore drab uncertainty, to the joy and delight of unexpected good things. From the hand of a good and loving God.

Or we might think of SOLIPISM, which Kant described as "self-seeking", and extended to the theory that self is the only thing that really exists.

There are many solipists around, unfortunately, living for today, for self, minus faith.

A man of letters once wrote: "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God Who loved me and gave Himself for me."

The Son of God was the Living Word, the expression of the Father, the message, the Communication to all men. He speaks in a thousand ways to the varying needs of all people. There is no stilted limitation of vocabulary or expression in Him. Here is a Word we can all hear, understand and believe.

Don't be a minimifidianist.

Have faith in God!

**Teddy Roosevelt using his well known and well used vocabulary against President Woodrow Wilson.*

WHEN WE PLANT A TREE

*What do we plant, when we plant a tree?
We plant the ship that will cross the sea;
We plant the mast that will carry the sails;
We plant the plank to withstand the gales.
The keel, the keelson, the beam, the knee,*

We plant the ship when we plant the tree.

What do we plant when we plant the tree?

*We plant the houses for you and me;
We plant the rafters, the shingles, the floors,
We plant the studding, the lath, the doors.*

*The beams, the siding, all parts that be,
We plant the house when we plant the tree.*

What do we plant when we plant the tree?

*A thousand things we daily see.
We plant the spire that out-towers the crag;*

*We plant the staff for our country's flag;
We plant the shade from the hot sun free;
We plant these, and more, when we plant the tree.*

by Henry Abbey

This is not a plea for reforestation, although there is something satisfying and sensible in setting out trees. And modern ecologists place this high on their list of priorities.

But this old poem, written in the days of the sailing ship, carries a modern and Biblical parable for us today.

The Bible has much to say about trees. The "blessed man" of Psalm 1 is like a tree planted by rivers of water. His freshness stays, his fruitfulness is assured, his future is prosperous. And all because his "delight is in the law of the Lord." He doesn't walk ungodly paths; he doesn't engage in ungodly things. He is a good tree—planted and husbanded by God Himself!

The Bible refers to other trees. It was a tree that provided the lumber for the manger-cradle for the Lord Jesus.

It was a tree that made possible a boat from which He preached and taught.

It was a tree that provided wood for His cross, where He died, the Just for the unjust that He might bring us to God.

And there is a tree of life whose leaves are for the healing of the nations (Rev. 22:2).

What wonderful things happen, when God plants a tree.



There has been much interest of late, in reports of the possible location of the ark that came to rest on Mr. Ararat, in what is now modern north-east Turkey.

Much has been written of "discoveries." At this distance and without solid proof, doubts still exist regarding the original vessel. But it is not impossible that God has preserved, in His own deep freeze, the remains of the ark.

When He was on earth, Jesus summed up the end times in this way: "For as the days of Noah were, so shall also the coming of the Son of Man be." God sent the flood as men became increasingly arrogant and anti-God. There was moral and spiritual breakdown, not unlike today.

Perhaps, just perhaps, God will permit the ark, or its remnants, to be found, as a final warning to this generation.

This is all conjecture. But let us be ready, watchful, waiting. For He is coming back again!

"THAT'S Mt. Ararat! That's where the prophet Noah landed his big boat." The man was pointing to a snow capped peak not far away. We were enroute from Moscow to Cairo and our Russian plane had landed for refueling. The man was a native of the area and seemed pleased to give us the information. The Russian guards ended the conversation by moving him away from us. But we took a long look at that lofty peak and we wondered if God's time had come at last for Mt. Ararat to give up its secret treasure after clutching it in its icy bosom for more than four thousand years.

The Biblical account in Genesis 6, 7 and 8 tells the story. Noah was to build an ark of gopher wood, three hundred cubits long (450 ft.). Thus Noah, his family and all the animals were preserved through the flood, after which "the ark rested . . . upon the mountains of Ararat." Through the centuries that have passed since then, many accounts tell of individuals having seen the Ark where the Bible says it rested.

In the days of Babylon, Berossus the High Priest, says Noah's Ark could still be seen on a mountain in Armenia. Some four hundred years before Christ, the historian Abydenos agreed with him.

Just thirty years before Christ, Damascus writes about the Ark on a

mountain in Armenia. Josephus, writing about the same time that John wrote the Book of Revelation (A.D. 100), says the stranded Ark could still be seen in his day.

Marco Polo made reference to the Ark as being near the summit of Ararat about A.D. 1300. Eleven years later a Turkish expedition seeking to build barricades against avalanches after a terrible earthquake, reported finding the bow of a ship jutting from the ice pack.

In 1887 an Archbishop from Persia reported having seen the Ark and that the wood was "dark red". He claims to have walked through several rooms exposed at the end of a frozen lake.

About a hundred years ago Hagi Yearam and his father, natives of the Ararat region, served as guides for three atheist scientists who climbed Mt. Ararat to prove that Noah's Ark was just a fable. But to their amazement, they found a huge ship's hull protruding from a glacier. They tried unsuccessfully to destroy it and then threatened terrible consequences to Hagi and his father if they ever told the truth about what they had found. Their report to the world was—"no evidence."

But about 1915 when Hagi was seventy-five years old, living in America and converted to Christianity, he told the

whole story to Pastor Harold Williams asking that the incident be recorded to be read when "they finally recover the Ark." Hagi died in 1916 but the record remains.

In 1916 a Russian pilot reported seeing a ship on top of Ararat "as long as a city block." His report prompted the Czar to send two large expeditions to investigate. They reported finding the framework of the Ark. They said it contained hundreds of small rooms. Some huge rooms had fence-like partitions made up of upright timbers two feet thick and large enough to hold animals much larger than an elephant. Many cages with tiny iron bars were also reported. In one side was the opening of a single large door about twenty feet square. The boat was built "to have water roll over it." They claimed the wood was from the cypress family so it wouldn't rot, and that it was covered with a heavy coat of wax-like paint resembling shellac.

These Russian explorers took complete measurements and many photographs, all of which were delivered to the Czar in 1917. But a few days later the Czar was killed in the Bolshevik Revolution and presumably the records were destroyed.

Meanwhile Roshovitsky, the Russian flyer who started all this, escaped to America and became a Christian. He made a living selling Bibles. He told the whole story in an article called "Noah's Ark Found."

An old man who lived near Ararat told his grandson, Alim, about the presence of the Ark and made the boy promise that some day he would climb the mountain and find it. Alim's parents were killed in a terrible massacre. Years later (1937) Alim, now a fellow soldier of the French mountain climber, Fernand Navarra, asked Navarra to keep his promise for him.

In 1955 when Navarra made his third

climb he finally discovered some of the actual wood which caused him to announce to the world: "I have found the Ark." One beam was a hand-hewn log one hundred fifty feet long, found deep in an icy crevasse.

In 1969 the search became serious as Search Foundation, Inc., sent its first expedition (including Navarra) to Turkey to gather new evidence. They found additional pieces of the same wood. I have examined one of these pieces myself in the office of Search in Washington, D.C. It was a very dark reddish black, and while it was rough it showed no signs of decay.

The president of Search obviously wants to prove to the world that the Biblical story of Noah is really true. He has an impressive board of Turkish and American archaeologists and scientists as well as key political figures. Their goal is to determine the exact location of the remains of the Ark (or whatever it is) and then uncover the whole thing and make it known to the world. (Note: it is now covered with many feet of ice and snow as well as landslides of rocky moraine).

They have two major problems.

- 1) Money. They need over a million dollars and expect most of it to come from small donations of many Christians.
- 2) Politics. The Russian border is very close, and for security reasons it is understandable the Soviet Union does not want Americans spying on their border defenses from the top of Ararat—even though the expedition would be entirely on Turkish soil.

So far severe storms, furious blizzards, frightful hail, lightning, earthquakes, landslides, avalanches, volcanoes and political revolutions—have all played their part in helping the "mountain in Armenia" keep her precious artifact.

But only God knows if now at long last she will give it up by divine design for such a time as this. If I were God I'd let Search succeed. But God is sovereign and He knows what He is doing.

Fulfilled prophecy points on every hand to the soon-coming of the Lord for those who love Him. Remember Jesus said in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of Man be." God has also given much evidence to the truth of His Word through many archaeological discoveries. The late editor of the *National Geographic* magazine, Mr. Grosvenor, said: "If the Ark of Noah is ever discovered it will be the greatest archaeological find in history..."



Mr. Navarra holds a cutaway model of the ark he built after several years of research and collection of documents. The cutaway area shows the rooms inside.

Maybe uncovering the Ark will be God's final warning to the wicked world—just before the Lord's return.

One thing seems certain. There is something buried in ice near the thirteen-thousand-foot level on Mt. Ararat. It is made of huge, hand-hewn timber, yet there are no hardwood trees for three hundred miles in any direction. If it is not the Ark, then WHAT IS IT? And how did it get up there—locked in the safety of a stationary glacier?

As news-writer William Willoughby says in the *Washington Perspective*—"I'm with Crawford . . . On to Ararat!"



Members of this team made the expedition to Mt. Ararat.

(Note: The preceding article appeared in the Brethren Missionary Herald magazine, Jan. 9, 1971. The following was written later as a sequel.)

The expedition of Search Foundation, Inc., was all set to uncover the "Artifact on Mt. Ararat" in the summer of 1971 when communist agitators started riots which threatened to overthrow the Turkish Government. Martial law was declared and all foreigners were asked to leave the country at once. So the 1971 expedition was aborted.

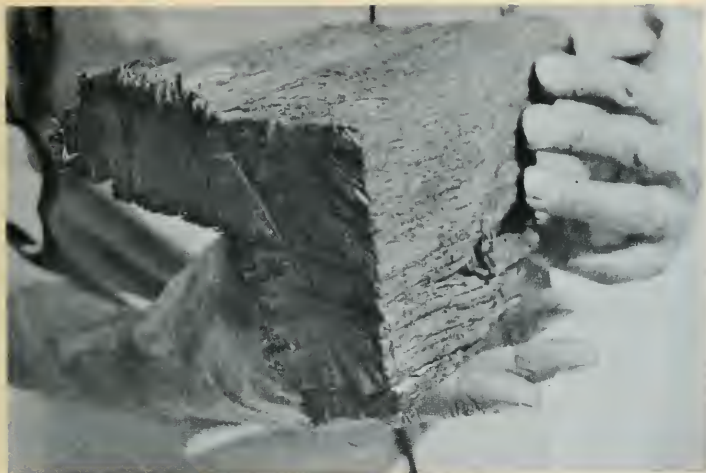
It was hoped that 1972 might be the year. But the political and military situation is extremely sensitive and plans for this past summer did not materialize. The expedition had to be postponed for another year. So now Search is looking forward to the summer of '73.

Nevertheless some exciting things have happened. They found a man living in the area of Mt. Ararat who says he has seen the Ark. Think of that! At last a living witness!

Then too, they took a picture of the stationary icecap where their map says the Ark is resting. (The map was obtained from an Armenian whose grandfather gave it to him.) Looking down from an elevated position while the sun is shining into the ice, one can see a large dark area. I've seen the picture and it is exciting.

The one hundred fifty foot beam that Mr. Navarra found was at this location—thirty-seven feet down in a crevasse in the ice. It is interesting that fossils of fish, snails and clams have been found at this same elevation nearby in the rocks.

They have the electronic equipment ready to "turn on" and pulverize the ice.



This piece of preserved wood indicates tooling of some type.

The Turkish Government is cooperating with the project because they know that this could be the greatest tourist attraction on earth. I think it will be just that. But they must live with their neighbors, so they must be very careful not to offend the Soviet Union.

Christians should pray that God's will may be done. At this point, divine intervention to generate a favorable political environment is needed and I think it will come.

God must have had a reason for bringing the floating Ark to rest on the exact spot where it is. The Ark was floating free and rudderless, without a sail and without a human captain. On the worldwide sea it could have come to rest anywhere. But consider this: It is resting as a captive ship in a small cove surrounded by rocky ridges, trapped and preserved in the only stationary ice on the mountains of Ararat.

There is one mountain with sixty-five peaks. Other mountains in the area are from four thousand to six thousand feet high. This one is nearly seventeen thousand feet elevation and has the largest icecap in the world—in the temperate zone—seventeen-and-a-half square miles of ice. This lofty mountain itself covers five hundred square miles.

In 1840, seven-and-one-half cubic miles of this mountain were blown out of its side in one big volcanic puff that lasted scarcely more than one second.

The ice on Mt. Ararat is a huge moving glacier except for the little cove I mentioned above. It is about 650 feet long and 150 feet wide. (Noah's Ark was

approximately 450 feet long and 75 feet wide.) If the Ark had rested just a hundred yards away in any direction, it would have been destroyed centuries ago.

It is apparent that God wanted to preserve it for such a time as this. But for what purpose? What purpose could He have apart from an end-time sign vindicating His Word: "As it was in the days of Noah, so shall it be . . .?"

Many working scientists of the top echelon today agree that the uncovering of the Ark of Noah would "revolutionize the whole educational system of the world and alter all scientific thought."

Furthermore, these scientists are now saying they have discarded evolution because: "We couldn't send a man into space, have him circle the earth, then take off for the moon two hundred, thirty-eight thousand miles away, circle the moon, land on the moon, stay several days, take off again, circle the moon, fly through space to rendezvous with the planet earth, circle the earth, and land within seconds of a predetermined time and within a few miles of a predetermined spot in the Pacific Ocean . . . all on the basis of chance . . . impossible! There must be a Mastermind—call Him whatever you wish."

These scientists have shown a tremendous interest in the work of Search. They seem to be willing to follow where truth leads them. They say, "We have rewritten text books before."

Dr. Ralph Crawford, founder of Search Foundation, Inc., has a favorite famous quotation which is profoundly appropriate to ponder as we consider

what is happening. "The sum total of the wisdom of the ages is to find out which way God is going and walk with Him."

He also delights, when speaking about this subject, to quote Victor Hugo: "Greater than the tread of mighty armies or the barriers of isolation is the conquering force of an idea whose hour has come."

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DO I LOVE YOU MASTER?

*Did you ask if I loved you, Master?
Well, just let me count the ways:
At eleven and seven on Sundays
I worship and sing and praise.
My talent I use in the choir
(I must, for they need me so),
And serve on at least two committees,
It's only my duty, I know.
I faithfully tithe . . . well, almost,
Things have been rough of late.
I try to be present and pray in turn
Wednesday evening at eight.*

*Well, that's about it, I guess, Lord,
I trust I am doing all right—
I wish I had more time to give You,
But my schedule is ever so tight.*

*Pardon me, Lord, did I hear You speak?
(Would You hold it a minute or two
'Til the commercial comes)—
now what was that?
Is there something You want me to do?*

*"What I really want is your love,
my child,
The love of your heart and soul,
The love of your mind, your strength,
your all,
Fully yielded to My control;
Then I can use you to do My work,
Then will your hands be free
To do great things—like giving out
Cups of cold water for Me."*

Erma Davison

PITY MY SIMPLICITY

by JOHN WILSON*

"Mr. Wilson is a Scotsman, a member of the Church of Scotland and employed with the British Steel Corp. He is finishing degree work (history and philosophy) at the Open University, collaborating on a book on the modern cultural crisis and how Christians should meet it, and has written several plays for local drama groups. He says, "I am a humble follower of Jesus who is seeking earnestly the best way to present the gospel to our generation. I cannot claim anything special or great. Pity my simplicity!"

I am a simple soul who believes the Bible. This may seem a reasonable thing for a Church member to say: the trouble is I really mean it.

I believe the Bible, not meta-physically, philosophically, existentially or in any mythological way—I just believe what it says. My mental condition is such that I have no difficulty in accepting Adam, Eve, and a Garden of Eden. I find nothing illogical or irrational in a God who can make a bush burn without being consumed, who can part a great sea or make an axehead float. Willingly I accept the fact that the Son of God walked on the water, stilled the storm with a word of command and was able to feed thousands with five loaves and two fish.

GLIB DIAGNOSIS

Many, conversant with such an old-fashioned viewpoint, will be able to diagnose immediately the cause of such a disease. Such an intellectually pitiful condition must be the result of being out of touch with the fruits and joys of modern thinking. It will be considered that I look at life through sand-encrusted spectacles and have read nothing written later than when the last of the Puritans roamed the earth.

Unfortunately for such a glib diagnosis this cannot be the real cause of my mental aberrations. No intellectual luxury that this secular world affords has been denied me. I have sat in the theatre with Beckett waiting hopelessly for a Godot who does not appear; I know what it is to be bored by Brecht and puzzled by Pinter. In sad contemplation I have stood before canvases created by Picasso, Matisse, Dali and Bacon. In this age of McLuhan I have sat before the electronic media listening to the pundits of our global village telling me everything except what I really wanted to know.

I have read Marx, Freud, Jung, have sat at the feet of Shaw, Wells, Russell and have been instructed by the Huxley's, both the Aldous and Julian variety. My bookshelves bear witness to my reading of Kafka, Orwell, Joad, Joyce, Lawrence, Sartre, Camus, and other secular saints too numerous to mention. Afraid that such men are already out of date in our supersonic world I am a subscriber to the *New Humanist*, read the *Encounter* monthly, and have been known to peruse the odd issue of *New Society*, *Ecologist* and even the *Freethinker*.

But all this is in vain. The more I read the more intense becomes the conviction that the Bible must be true. I cannot see my fellow creatures as naked apes or Darwinian specimens. It is beyond my reasoning powers to think of a baby as an unprogrammed computer. The scientific optimism of the Humanists seems a sick joke in this hydrogen bomb era, the age of biological engineering and pollution. I find myself unable to comprehend the Huxley brothers' attempts at mysticism without a god or a religion without a revelation. Then my poor mind wants to live in a rational world rather than dwell amid the absurdities of existentialism.

So pity my simplicity; atheist, agnostic, humanist, all combine to strengthen my faith in the Bible. But they are not alone in seeking to show me the error of my ways or the stupidity of my thoughts. As Albert Camus wrote in *The Rebel*:

"Through a curious reversal peculiar to our age it is innocence that is called upon to justify itself."

And this seems sadly true. Many friends within the Church seem perturbed by this strange malady of mine. I am continually being called upon to justify the simplicity of my beliefs. Often I have been prescribed strong doses of modern theology as the only cure for this disease of fundamentalism.

ALL THE THEORIES

But even this has been in vain. Dutifully I have read our modern theologians and have only found my faith strengthened in the Bible as the written Word of God. The only excuse that can be offered is that my sluggish mind is incapable of the mental gymnastics that

are apparently necessary for modern theology.

All the theories of myths mingled with Babylonian legends corrupted by pagan sources being real, existential truth just confuse me. I seem to be incapable of seeing how a historical lie can be a religious truth. As a student of history I like to know what happened and how, as far as can be known, did it happen. My silver thread of sanity would break if a Professor of History told me that Napoleon may never have lived, or that Waterloo may be a myth, but the historical accuracy is irrelevant, for the only thing that matters is the existential truth we can learn for our contemporary situation. So when theologians tell me that the Virgin Birth or the Resurrection may, or may not have happened, but that it doesn't really matter, then my mind rebels. In my simplicity I think a thing happened or it didn't happen, and I want to know. If Matthew was wrong about those things then perhaps he was wrong about the Sermon on the Mount, perhaps he was all wrong and Jesus really was a mushroom.

Continually nagging at the back of my little mind is the suspicion that Matthew, Mark, Luke, John and Paul know more of what really happened in the first century than our modern scholars do. When John writes that he saw these things with his own eyes I find it impossible to believe intellectuals telling me two thousand years later that he didn't see it at all, or if he did, then he must have misunderstood what he saw.

When they tell me God is found in the depths of my being, I feel foolish bowing my head in church and praying "Our Father, which art in heaven..." And I cannot think of Him, the Giver of all life, as dead. So in my simplicity I do not look upon God as the Ultimate Reality, the Philosophical Necessity, the First Cause or the Universal Constant. I just think of Him as my Father.

UNREPENTANT

So I can't help it. Even in this twentieth century I believe the words of the Bible as Jesus believed the words of His Bible in the first century. My mind recoils at the very idea of thinking I am wiser or know more than He did. When I read the authoritative words of Jesus in the wilderness of Temptation; "It is written... It is written... It is written..." I find the adversary was

(Concl. page 7)

defeated. It seems to me sad that in our grim century we have found the answer to such simple statements. I for one cannot accept what would be the modern reply which would be something like; "Yes, but what is written, who wrote it, why did they write it, what exactly did it mean in the context, what Babylonian or pagan myth influenced what he wrote and what interpretation should we put on it for today?" Perhaps if Satan had used such words it would have been our Lord who would have been silenced.

So pity my simplicity. I am an innocent in a world of sophisticates, a fool in the land of the wise, perhaps even a crank in the midst of the sane. But I am unrepentant. The Bible of my fathers, the Bible of my Lord seems infinitely more sane than all the words of the wise I have ever read.

Yes, I believe the Bible, just believe it. Pity my simplicity . . . or envy it.

*From Faith and Work
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THERE'S A WAY BACK TO GOD

WILLIAM MacDONALD

IN THE FAR COUNTRY

One of the earliest symptoms of spiritual decline in a Christian is the accumulation of dust on the Bible. It no longer seems important to spend regular time in the Word. What difference does it make if a day is skipped? But soon it is not just a day. Now it is several days, now a week, and now Bible study is abandoned entirely. There is no taste for the Scripture, no sense of need.

And prayer! It used to form such a vital part of the spiritual life. But somehow the pattern has been broken. The prayer life becomes spotty, then disappears completely. After all, prayer does seem to be rather vague and intangible and mystical, doesn't it?

As far as attendance at the meetings of the local assembly, here too there is a gradual slacking off. The messages are such dull affairs! And so many of the people are religious hypocrites! Perhaps it would be better not to go at all . . . Other Christians soon become concerned and try to make contact with him, but the fugitive proves too elusive for them. He is downright uncomfortable in the presence of believers by now.

Increasingly he finds his friendships and his pleasures outside the sphere of the church. At first he seems a trifle awkward at participating in things that his mother always called "worldly," but soon he has lost his inhibitions and has developed remarkable poise and proficiency.

As he declines spiritually, certain warning voices are raised along the way. People say things that pierce him, although they are not aware of it. In letters, newspaper articles, and on TV, he sees red flags, but he passes on heedlessly.

The joy of his salvation has long since disappeared. He used to be able to talk intelligently and enthusiastically about the Lord Jesus. He couldn't do it now, at least not the enthusiastic bit. He used to sing too—the songs of an effervescent Christian. Actually, he still sings occasionally, but not songs out of the same book.

He has developed a critical attitude toward life in general. Perhaps this is because nothing ever goes right for him. He seems to get all the bad breaks. If only

things would click for a while . . . but they don't. So he takes it out on others. Whereas once he was affable and kindly, now he is hard and sullen.

At first, he must jump a high hurdle before he can commit a new sin. But after that, his defenses are down and it never seems so hard again. Then he decides he might as well go all the way.

To justify himself, he goes through quite a complicated series of rationalizations. Strangely enough he can even find Scripture verses that support him in his current manner of life. He reasons that plenty of sanctimonious Christians do things that are a lot worse than he does. The trouble with most Christians is that they're too legalistic. Besides his parents were far too strict with him when he was a kid.

By the time he gets through, he is saying that certain sins are not sin because they are done in love. He is proving that black is white.

The truth is he's miserable. He knows too much to be happy, living like this. But he would never admit it. He is a good actor, and can put on a carefree front. But really, he wants to break down and confess his inward wretchedness.

He is constantly leading a double life, always trying to cover up. And there is the nagging fear of being exposed. Perhaps he even resorts to bribes or "hush money" to protect himself.

Sometimes he is surprised at the disgusting situations in which he finds himself. He tolerates conditions now, that he would have howled against earlier. He realizes that his poorest Christian friends are better off than he. But he seems to be trapped—and he endures it meekly.

In the area of speech he has changed most noticeably. It must be pretty bad when some of his ungodly friends rebuke him: "You used to talk decently when you first came here, but listen to you now." It hurts deeply to take abuse even from such dissolute profligates.

And that isn't all that hurts! There is the matter of wasted opportunities for witnessing. He sees so many of his friends in deep spiritual need, but what can he say? Some even come to him and ask questions that leave the door wide open to speak for the Lord. But his lips are

sealed. Once or twice he tried feebly to give a little spiritual help, but someone said, "If you believe that, what are you doing here?" After that he decided it would be better to say nothing.

Perhaps the most shocking part of it all is that at least once he has stooped to depths to which even unbelievers seldom go. He is stunned when he thinks of it now. Often he would like to talk to someone about it, but no one would understand. So he keeps it all bottled up within himself.

And he is amazed at how love turns to hatred. Now as he thinks of his partner in sin, he hates that partner with a hatred as deep as the love that formerly he possessed (2 Samuel 13:15).

Life seems to have turned into a treadmill. He works harder than ever but never seems to get anywhere. The money leaks out of his hands and pockets. Unusual expenses arise, like the auto repairs after the accident. And the freak electrical fire in the apartment.

His medical bills have been high. He has been making frequent trips to the doctors, and has been through a battery of tests. So far they haven't found any organic trouble. But the pain is still there, and the other symptoms.

He lives in hope that soon his circumstances will change. Things can't always be as bad as this. Maybe if B— died, that would solve the problem. So he waits for a funeral which never comes. Maybe his own funeral would even solve the problem. He thought of that—even thought of ending it all—but that's as far as he dared to go.

TOUCHING BOTTOM

Sooner or later, a crisis has to come. If a person is a true believer, he cannot continue away from God indefinitely. There must come a time when he reaches the bottom—the drags—the husks.

The bottom might be an open grave on a bleak wintry day, where he watches a little white casket lowered into the ground.

The bottom may be an accident in which he miraculously is the only survivor.

It may be a hospital bed where he is left by the hour to think and brood.

Or it may be none of these. It may simply be the end of the human endurance. The moment when he abandons all hope of solving his own problems.

You might say it is a time of desperation and utter frustration. Further

struggle seems futile. Every escape route is blocked.

THE VOICE THAT WHISPERS "HOPELESS"

Right at that crucial moment, there is a voice that whispers, "It's hopeless."

"There's absolutely no use trying."

"You might as well give up."

"All you can do is cooperate with the inevitable."

"Things could never be the same anyway. The bird with the broken wing never flies as high again."

"You've sinned away your day of opportunity."

"You've passed the point of no return."

"All the king's horses and all the king's men couldn't put Humpty-Dumpty together again."

And the voice goes on echoing down a long empty corridor.

"Hopeless."

"No way out."

"Beyond recall."

"Impossible."

THE VOICE THAT SAYS "COME HOME."

But in that dark, lonely hour there's another Voice, and this Voice is filled with bright promise. It says:

"There is a way back to God."

"The door is always open."

"The past can be forgiven and blotted out. The accumulated guilt of a million sins can be cleansed in a moment."

"There can be a new beginning."

"Things can be as good as they ever were—even better."

"God is able to restore the years that the locusts have eaten."

"No case is too hard for the Lord—not even yours."

"Why don't you come home?"

THE CRITICAL DECISION

Then comes the great moment of

decision. He is torn apart by conflicting emotions. On the one hand there is the scalding shame of admitting sin and failure. On the other is the fierce desire to return home and make things right again.

As soon as he thinks of doing an about-face, a thousand devils seem to pull him back. He wonders that a human body can contain such violent, contrary tensions.

Once more he hears the voice of God—not harsh and vindictive but tender and loving.

"Return . . . to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord; say to Him, 'Take away all iniquity; accept that which is good and we will render the fruit of our lips!' " (Hosea 14:1,2 R.S.V.)

Then the moment of great resolve arrives. The dam of built-up tension bursts with a fury. The tears begin to flow, with broken-hearted sobbing. The proud, stiff-necked backslider lies prostrate at the feet of the Savior.

Soon the trembling lips are speaking:

"Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin!

"For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

"Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities.

"Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit.

"Then I will teach transgressors thy ways, and sinners will return to thee. Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance.

"O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God

is a broken spirit; a broken and contrite heart, O God, thou wilt not despise." (Ps. 51:1-17 R.S.V.)

"I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." (Luke 15:18, 19)

Already there is a sensation of tremendous relief. A load has been lifted. A great light has begun to dawn—the dawning of a new day.

The words of the Apostle John come to his mind: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) He clings to this promise as if everything depended on it.

Then he remembers how the prodigal son returned and what a royal welcome was waiting for him.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead and is alive again; he was lost, and is found. And they began to be merry." (Luke 15:20-24)

He thinks especially of the words "... his father . . . ran, and fell on his neck, and kissed him." He realizes that this is what has happened to him too. The Father saw him when he was still a long way off. He ran and embraced him and kissed him. He understands what the words mean, because he is enjoying the Father's kiss.

The best robe . . .
a ring on his hand . . .
shoes on his feet . . .
and the fatted calf . . .

CALL ME BITTER

The bells have begun to ring in his soul, but there is still a tremendous hurdle—going back to his Christian family and friends. He recoils at the shame of having to face them. He fears their reaction. Will they be cold and distant? Will they try to avoid him? Or be critical?

He remembers Naomi in the Old Testament. When she returned to Bethlehem after a period of backsliding in

A check list from Genesis 1:28.

- ☒ Be fruitful, and multiply,
- ☒ and replenish the earth,
- ☒ and subdue it;
- ☒ and have dominion over the fish of the sea,
- ☒ and over the fowl of the air,
- ☒ and over every living thing that moveth upon the earth.



SALE EDUCATION PROGRAM

(Cont'd on page 10)

Moab the people asked, "Is this Naomi?"

She answered, "Don't call me Naomi (which means pleasant); call me Mara (meaning bitter); for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." (Ruth 1:19-21)

He thinks to himself, "That's me. Call me bitter. I went out full. The Lord has brought me back empty."

But his fears concerning the way his family and friends will receive him are groundless. They give him a marvelous welcome—almost as if he had come back from the dead. They shake his hand warmly, some hug him, and the tears flow rather freely. There are no recriminations; no one says, "I told you so." Everyone is genuinely glad to see him back.

He tries to express his apologies for the dishonor he has brought on the Name of the Lord, for the grief he has caused his family, for the sorrow he has brought to the Christians in the local church. But they interrupt him with assurances of forgiveness, and with expressions of gratitude that their prayers have been answered. He thought they would make him crawl; here they are, treating him with love and mercy.

Every heartbeat says, "It's wonderful! To be back in fellowship with the Lord and with His people. To have the joy of his salvation restored. To experience the Father's kiss."

In fact, it's something like being born again. The thought steals across his mind, "I wonder if I was ever saved before." But then the question seems an academic one. If he was never saved before, he's saved now, and that's what counts.

The sense of relief is overwhelming. Not to be fighting against the Lord any more! Not to be so proud and unwilling to break! Not to be forever running away.

He can't get over it! The best robe! A ring on his finger! Shoes on his feet! The fatted calf! The merriment that began but never ended! And no elder brother, wishing the lost son hadn't come home!

from Interest,
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Wheaton, Ill. 60187
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Editor's Note:

Please write or call us at O.B.C. if you have a spiritual problem. We sincerely want to help you.

P A R E N T S !

A SPECIAL COLLEGE DAY FOR YOU.

You should be receiving a special invitation
in the mail for

Parents' Day, October 20, 1973

10:00 a.m. - 8:00 p.m.

We want you to share a day with us, and
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You are welcome if they are students now,
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WRITE MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
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"Thomas Paine said, 'I have now gone through the Bible, as a man would go through a wood with an axe, and felled trees. Here they lie, and the priests may replant them, but they will never make them grow.'"

Desperate efforts have been made to replant Paine's writings and give them again the influence which they were supposed once to have had. But if the Bible sells one single copy less for anything that Paine ever wrote about or against it, the sales reports do not show it."

Bruce Barton in
The Book Nobody Knows

SPECIAL EVENTS

Sept. 10	Convocation, 10:00 a.m. Speaker: Rev. V. Adrian
Sept. 25-28	Spiritual Life Conference Speaker: Rev. George H. Slaven
Oct. 20	Parents' Day
Nov. 18	Music Recital
Dec. 2	Christmas Musicales—Kitchener
Dec. 7	Christmas Musicales—Hamilton
Dec. 8	Christmas Musicales—Toronto
Dec. 9	Christmas Musicales—London

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IN THE NEWS

The new National Director for Canada of the Christian Children's Fund of Canada is Mr. Frank J. Whilsmith, member of the O.B.C. Corporation.

For many years, Mr. Whilsmith has been President and Chairman of the Board of C.C.F. Now he has resigned his major interest in Whilsmith Advertising Co., (which looks after most of our advertising), Ad Lib Enterprises and

several other organizations, to assume this full time responsibility.

Like many other businessmen, he finds deep satisfaction in Christian service, and now will give his full attention to this interdenominational and international agency that ministers to the physical, educational and spiritual needs of children around the world.

Welcome, Frank, to our God-given responsibility for global ministry. We share it together.



"Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth."

JOHN STOTT CALLS FOR A BALANCED CHRISTIANITY

"Christians seem to enjoy living in the polar regions of truth" so *Evangelism Now* (Bristol, England) reports John Stott's plea for a "Balanced Christianity." The report continues:

"Stott gave just four of the areas where many go to one extreme or the other. The first was intellectualism and emotionalism. 'What matters most to some is experience and not doctrine. But experience is not the criterion of truth, truth is the criterion of experience.'

"Those who enthroned experience were showing a form of worldliness. 'We tend to think of worldliness in special terms, but worldliness means an uncritical acceptance of the attitudes of the world.' Mr. Stott pointed out that today men of the world think only in terms of self gratification and their own experiences. This was not the Christian way.

"'At the other extreme we have those who have a dry, arid, lifeless preoccupation with orthodoxy. We are not only human beings, we also have deep emotions.' He gave examples of the terrible scenes we view on television. We have made ourselves capable of pulling down a blind, so that we are no longer moved. 'What are we doing with our emotions?' he asked.

"He then turned to the conflict between conservative and radical. He complained that some are so set in their ways that they might as well be set in concrete.

"'A radical is somebody who is asking awkward questions of the establishment. There is a need for radical thinking. Our God is contemporary. He should not be locked away in a museum. He is alive. What is needed is a new generation of radical conservatives. Jesus was a conservative in His attitude to the Old Testament scriptures, but He was also a keen critic of the traditions of the elders. He was critical also of social conventions. He allowed a prostitute to wash His feet. The pharisees were horrified. Jesus touched the untouchables. He was free.'

"'In my judgement almost nothing is more important than evangelical discernment. Too many of us are embedded in our culture . . . an amalgum of religious tradition and social culture.'

"He then turned to structures.

"'Structures everywhere are crumbling' he began. 'Young people are feeling after something more flexible, more contemporary, more free.'

"'Jesus instituted baptism, the Lord's supper, pastors. There is nothing wrong

with worshipping God in jeans . . . but it is a mistake to think that wherever the Holy Spirit is there is noise. Don't you think God is great enough to want us to stop talking and to fall on our faces before Him in awe?'

"He insisted that we could not all go our own way. Churches must be aware of other churches. God was the God of History. We should not forget the worldwide Church throughout the ages.

"At the same time we should not be unable to adapt.

"'Why be happy only with the old ways?' he asked, 'why be happy with only the new? It is a silly polarisation. Let us have dignity—but let us also have joy.'

"Finally he talked of evangelism and social action. Most churches today emphasized the social. Social action was commendable. We should love our fellows. Our neighbour is not a bodyless soul.

"But don't embrace one pole to the exclusion of the other. We need evangelism and social action. Neither is a clock, or a substitute for the other."

We hope that John Stott, a lucid thinker and one of the most forceful and forthright speakers and writers today, will expand his message into book form. This sounds like a message we all need today.





Studying in the J. William Horsey Library

THE ELBOW BENDERS

During the days of the corner saloon (now transformed into the ubiquitous tavern) the regulars were called "Elbow Benders". A favourite cartoon of the early 20's was when one of the saloon patrons was taking off his jacket in preparing for bed. The right arm of the jacket remained in its half bent position.

Following Billy Sunday's powerful sermons against demon drink the Church took a strong stand against alcohol. It not only ruined bodies and minds, impoverished homes and broke up marriages, but with the advent of the car it became responsible for a major portion of accidents and fatalities.

Indeed, Abstainers' Insurance Co. can offer a much lower premium for non-drinkers, based on that vital statistic.

Now alcohol is creeping back in, not to the Church directly (although some liberal organizations provide bar privileges as an enticement to get people in!), but to the Christian home.

It has been distressing to hear, both in Canada and the U.S. of the increasing use of cocktails, wine and other alcoholic beverages, by Christians. The editor was recently invited, by a fine young Christian couple, to a wine and cheese party to celebrate their engagement.

Other reports continue to dribble in

of Christians who fellowship in some of the finest evangelical congregations, using alcohol as part of the entertainment and hospitality offered.

Is there any wonder that young people despise and discredit a lot of our Christian testimony, when they see the phony, counterfeit profession of so many.

Called to separation, to abstinence (there is more in the Bible AGAINST the use of alcohol than there is in the medicinal prescription to "take a little wine for thy stomach's sake.") and to holy living, the Christian must beware lest he slip, and in slipping cause another to stumble.

God help us and our young people, if we just go our own way and do our own thing.

Read the special article in this issue on coming back to God. Let us turn to God, in repentance, in faith, in holiness, lest the words of the 12th century poem, the Rubaiyat of Omar Khayyam become true in the 20th century.

"The Moving Finger writes; and having writ,

Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a Line
Nor all thy Tears wash out a Word of it."

COCKTAIL PARTIES—YES! FAMILY PRAYERS—NO!

It is common knowledge that some property owners object to churches being built in residential areas. Not so common is a news report from California that a zoning bylaw may prohibit a religious gathering in a home!

Folk have been meeting in the home of a clergyman while awaiting approval to build a church structure. He has been informed that this is illegal since the area "is not zoned for churches."

The minister is rightly indignant. Here is a law that says one cannot even invite friends into a home to fellowship and worship God. But there is no zoning by-law to forbid noisy cocktail and drinking parties that often erupt onto lawns and streets.

Where is the sense of values? Even Communist China and Russia do not hinder "the church in the home" gathering! The home is the private venue of the individual. He should be able to use it as he desires, even for worship, if he does not interfere with the common good.



Mr. Adams and the music staff give personal attention to all music students

Alumni News

*Compiled by: Ione Essery
and Valda Jeffers*

ON THE HOME FRONT

□ REV. GERALD BENN, B.Th. '60, received the Ph.D. in Church Administration from Bob Jones University in South Carolina, on May 30, 1973. He also teaches at Tennessee Temple Schools in Chattanooga in both the Bible School and Seminary. He is currently the pastor of the Independent Baptist Church of Red Bank, Chattanooga, Tenn.

□ MISS JACQUALINE BROOKS, B.R.E. '68, has resigned from W.I.M. and is now living in England. She is working with a Christian firm in London, and is involved in girls' work in a local church.

□ MR. & MRS. PAUL CHAO, B.R.E. '73, have joined the Gospel Recordings in Knowlton, Que.

□ MR. REID COOKE, B.Th. '73, commenced as Youth Director at Main St. Baptist Church, Sackville, N.B., in September, 1973. He will also be a part-time student at Mount Allison University.

□ REV. DOUGLAS COOMBS '52 obtained the M.A. in History at Waterloo Lutheran University, Waterloo, Ont., on May 20, 1973.

□ REV. HOWARD HAWES '65-'67 was ordained on June 3, 1973, in Holy Trinity Cathedral in Quebec City, Que.

□ MISS AGNES LEE '43 has taken the position of Deaconess at Wentworth St. Baptist Church in Hamilton, Ont.

□ REV. AL LUESINK, B.Th. '66, was ordained on March 3, 1973. He is the pastor of LaSalle Park Baptist Church, Kingston, Ont.

□ MR. DAVID MORRISON, B.Th. '73, is Youth Director at Calvary Associated Gospel Church in Toronto.

□ MISS ELEANOR MOYER '42, of Thunder Bay, Ont., received the 1973 presidential award of Christian Camping International in recognition of many years of work in Christian Bible Camps. She has served 26 years as the director of Dorion Bible Camp, under Canadian Sunday School Mission.

□ DR. & MRS. DON RANNEY '68-'69 (JULIE '68-'69) are returning to Canada

in September, from India, where they served with the Leprosy Mission. Dr. Ranney has taken the position of Visiting Assistant Professor at the Department of Anatomy in Queen's University, Kingston, Ont. He also plans to do research in the area of neurology, because of his interest in the restoration of nerve sensation in leprosy patients.

□ REV. RAYMOND HOLLEY '50 is the pastor of the new Huron Baptist Church in Sarnia, Ont.

□ MR. & MRS. WILLIAM BONIKOWSKY, B.R.E. '70 (JOY MCCALLUM '67-'69) have accepted a position with Canadian Youth for Christ in Campus Life ministry in Toronto.

□ MR. DAVID MCCAUSLAND, B.Th. '70, graduated from Trent University, Peterborough, Ontario on June 8, 1973 with an Honours B.A. in Philosophy.

□ REV. MARVIN MOUNTNEY '67 has taken over the pastorate of the First Baptist Church in Cochrane, Ont. He commenced his ministry here on May 13, 1973.

□ REV. & MRS. ARTHUR WALSH '35, (DORIS EVANS '33) retired from the Listowel Missionary Church in July, 1973.

□ MISS RUTH RIST, B.R.E. '72, has joined Campus Crusade for Christ staff and is working on the campus of the University of Western Ontario, London, Ont.

ON FURLOUGH

□ MISS MARTHA BLAIR, B.Th. '63, from Kuala Lumpur, W. Malaysia (O.M.F.), in May.

□ MISS ELEANOR BOYES '58 is on furlough from September to January, from Quito, Ecuador (W.R.M.F.).

□ MISS MARILYN BRIARD '66 (A.I.M.) from Zaire in August.

□ MR. & MRS. LARRY CLEMENTS, B.R.E. '69 (JOANNE HAYWARD '66-'67) from Bunia, Zaire (A.E.F.) in July.

□ REV. & MRS. DAVID COLE '57

(DINA REEMEYER '56) from Sentani, West Irian, Indonesia, in August.

□ REV. & MRS. MELBOURNE CUTHBERT '51 (DOROTHY LEES '50) from Brazil (A.B.W.E.) in June.

□ MISS AUDREY FINKBEINER '52 returned to Canada from Castries, St. Lucia (B.M.-M.), for a short furlough in June.

□ REV. & MRS. DAVID GRIFFITHS (ELAINE DAVIS '62) from Thailand (O.M.F.) in July, for six months.

□ MISS BETH HUDDLESTON '58 from Quito, Ecuador (W.R.M.F.). She will be in Canada until October.

□ MR. & MRS. FRASER MCKENZIE, B.Th. '66 (EVELYN PEAT '66) from Zambia (A.E.F.) in July.

TO THE FIELD

□ MISS PEGGY DEGNAN '44 returned to Venezuela, S.A., on May 31, 1973. She serves under Baptist Mid-Missions.

□ MISS HEATHER FORSYTH '72-'73 left Canada on August 20, for Kenya, E. Africa, where she is now serving on her first term with A.I.M.

□ REV. & MRS. HOWARD HAWES '65-'67 (JANICE '67) to Tanzania, on July 2, 1973, under A.I.M.

□ MISS JOY HILL, B.R.E. '72, to Quito, Ecuador (W.R.M.F.). She is teaching missionaries' children.

□ MR. & MRS. BARRY MACKEY, B.R.E. '73, to Delhi, India (C.M.M.L.). They returned to their work at the Discipleship Centre and Emmaus Bible School in July.

□ MR. & MRS. JAMES MASON '56 returned from Lagos, Nigeria on June 14, for a mini-furlough. They will return to the field under S.I.M. on September 12, 1973. Mr. Mason has been appointed General Manager of the Distribution Section of the literature work.

□ MISS RUTH PATTERSON '48 is now serving in Phnom Penh, Khmer Republic (formerly Cambodia) with C. & M.A. She commenced her ministry here on July 5, 1973.

□ MR. & MRS. FRANK WIIG (MARGARET SAMS '47) have returned to India to resume their work with the International Missions. They left Canada on May 23, 1973.

MARRIAGES

□ MISS ESTHER COOKE to MR. REID COOKE, B.Th. '73, on May 12, 1973 in Richmond Hill, Ont. REV. GLENN TAYLOR, Dean of Students, was the best man, and REV. GORDON DOREY, B.Th. '57, officiated.

□ MISS DONNA LEA DEVLIN, Dip. '72, to MR. DAVID LAWRENCE GRANT, on March 24, 1973, at Emmanuel Baptist Church, Milton, Ont. MISS NANCY DEVLIN '71-'72 was a bridesmaid. The pianist was MISS SHARON McVETY, B.S.M. '73 and the soloist was MR. DONALD COLLAR, B.R.E. '73. DR. WM. FOSTER '51 officiated.

□ MISS MARLISE GEISSBERGER, B.R.E. '72, to MR. MAC WIGFIELD, B.Th. '73, on May 12, 1973, in Uxbridge Baptist Church, Uxbridge, Ont. MR. DONALD COLLAR, B.R.E. '73, was best man, and MISS CAROL McFADDEN, B.S.M. '73, was the organist. MISS LINDA SEELEY '70-'73 was the soloist at the reception.

□ MISS VALDA JEFFERS, B.R.E. '72, to MR. PAUL DOUGLAS '71-'72, on July 14, 1973, in Oakville, Ont., at Calvary Baptist Church. MRS. NORMAN STIMERS (GAY OLIVER '68-'70) was Matron of Honour, and MR. MICHAEL WALSH '69-'72 was the usher. DR. S. L. BOEHMER, president of O.B.C., officiated.

□ MISS MARLENE KERSHAW, B.R.E. '72, to MR. DONALD THEOBALD, B.Th. '72, on June 23, 1973, in Calvary Baptist Church, Woodbridge, Ont. MR. GARY ANDRES, B.R.E. '71, was best man, and MR. ALEX THOMPSON, B.Th. '73, was one of the ushers. MRS. GREG YOUNG (LOIS GARROD, Dip. '72) was Matron of Honour; MISS LINDA LEWIS '69-'73, and MISS MURIEL BARBER, B.R.E. '71, were bridesmaids. The organist was MR. JOHN STEVENETT, B.R.E. '73, and MISS LYNN WHITLOCK, B.R.E. '71, was the soloist.

□ MISS SHARON LOEWEN '70-'71 to MR. THOMAS PROCHNOW, on May 5, 1973 at the Evangelical Mennonite Brethren Church in Steinbach, Man. MISS DEBRA FAST '74 was Maid of Honour, and the organist was MISS JANET POTZ '74. MISS JUDITH HEINTZ '70-'71 assisted at the signing of the Guest Book.

□ MISS SHARON McVETY, B.S.M. '73, to MR. JOHN BELL '75, on June 16, 1973, in Hooper Chapel, O.B.C. MR. WARREN ADAMS was both organist and soloist; MISS CAROL McFADDEN, B.S.M. '73, was the pianist, and MR. TIM EATON '75 played the trumpet.

□ MISS SANDRA PERCY '69 to MR. JAMES MUNRO, on September 9, 1972, at the Presbyterian Inner City Mission Church in Winnipeg, Man.

□ MISS RUTH PREST, Dip. '73, to MR. PETER INGLIS, B.R.E. '73, on May 5, 1973.

ALUMNI HOMECOMING

October 12-13, 1973

THEME: "FOCUS ON THE 70'S"

Friday, Oct. 12

8:00 p.m.

In McNICOL HALL

- Special Music
- Classes of '71 & '72
- Alumni Choir
- Light Refreshments

All interested Alumni please meet at the College at 7:00 p.m. SHARP for Choir practice.

Saturday, Oct. 13

2:00-4:30 p.m.

In McNICOL HALL

- Bright singing
- "Long Range Planning" report
- Bus tour—"City Highlights"
- Tour of the College
- Seminars: "Typical Class of Today"
- College Bookstore Browsing

6:00 p.m.

- HOMECOMING BANQUET
- Queen Elizabeth Building, C.N.E. Grounds
- Special Music
- Special Speaker: Rev. Alex McCombie, B.A. '52
- St. Andrews Presbyterian Church, Islington.

WELCOME TO GOLDEN MILE CHAPTER OF '23
RECOGNITION OF ALUMNUS OF THE YEAR

IMPORTANT:

RESERVATION SLIPS MUST BE RECEIVED IMMEDIATELY
OR PHONE 924-7167.

WATCH YOUR MAIL FOR COMPLETE NOTICE

□ MISS DONNA ROBINSON, B.R.E. '68, to MR. PAUL TYRER, in August 1972, at Bancroft Bible Chapel, Bancroft, Ont. MR. GARRY ROBINSON '67 officiated.

□ MRS. MARY E. ROBINSON '52-'53 to MR. KEITH A. TIMSON, on May 26, 1973, at Parkway Bible Church, Scarborough, Ont.

□ MISS RUTH STOCKDALE '58-'60 to MR. CHARLES B. SMITH, on April 14, 1973, in Islington, Ont.

□ MISS BETTY WICKS, B.R.E. '67, to REV. CLAIR HOFSTETTER on July 28, 1973, in the Fellowship Baptist Church, Peterborough, Ont. MRS. BUD PENNER (BEULAH BROWETT, B.Th. '66) was one of the bridesmaids.

BIRTHS

□ To MR. & MRS. DONALD BAKER (ANN BAILEY '69) a daughter, Ruthann Helen, on March 10, 1973, in Tanzania, E. Africa.

□ To MR. & MRS. RICHARD BRAMP-TON, B.R.E. '70, a daughter, Katherine Lynne, on May 23, 1973, in Thornhill, Ont.

□ To MR. & MRS. DAVID DOBSON, B.Th. '70 (RUTH CAVEY, B.R.E. '69) a son, David Brainerd, on May 30, 1973, in Dollard des Ormeaux, Que.

□ To MR. & MRS. DAVID GOLDSMITH '63-'65 (HELEN MILLER, B.R.E. '67) a daughter, Amy Catherine, on May 8, 1973, in Chatham, Ont.

□ To MR. & MRS. ANDREW JAMES, B.R.E. '69 (CHARLOTTE JORDAN, B.R.E. '69) a daughter, Amy Ruth, on April 29, 1973, in Kaministiquia, Ont.

□ To MR. & MRS. WALDEMER JANZEN (MARGARET THIESSEN, B.R.E. '70) a daughter, Patricia Kerri, on May 20, 1973, in Waldheim, Sask.

□ To MR. & MRS. LANCE JOHNSON, B.Th. '69 (MARILYN ORMISTON, B.R.E. '70), a son, Darren Richard, on April 21, 1973, in Niagara Falls, Ont.

□ To MR. & MRS. JAMES MCINNIS, '67 (PATRICIA RICHARDS '65) a daughter, Karen Lorraine, on May 9, 1973, in Costa Rica, S.A.

□ To REV. & MRS. WINSTON MARTIN, B.Th. '66 (BETTY ANN LAPP, B.Th. '67) a son, Darryn Dwytt, on May 12, 1973, in Stratford, Ont.

□ To MR. & MRS. TERRY REGNAULT '69-'70 (ELAINE '69-'70) a daughter, Debbie Carol, on April 19, 1973, in France.

□ To DR. & MRS. MILAN SPRINGLE '72-'73 (BETH '72-'73) a daughter, Tamara, on May 5, 1973, in Mississauga, Ont.

□ To MR. & MRS. DOUGLAS STOUTE, B.Th. '71 (RUTH PETERSON '69-'70) a son, Martin Douglas, on June 1, 1973, in Waterloo, Ont.

□ To MR. & MRS. ROBERT THOMPSON (ANN McGUIRL, B.R.E. '62) a son, David Carleton, on May 20, 1973, in Thornhill, Ont. A brother for Mark Andrew.

□ To MR. & MRS. HARRY WEATHERHEAD '69 (MARGARET MOORE '62-'63 E.S.) a chosen son, David Andrew William, on May 9, 1973, in Toronto.

□ To MR. & MRS. PHILIP WELCH, B.Th. '70, a son, Andrew Alfred, on May 30, 1973, in Westport, N.S.

□ To MR. & MRS. RONALD SWAN (MARGARET STEVENS, B.R.E. '67) a daughter, Naomi, on December 29, 1972, in Louth, Incs. England.

□ To MR. & MRS. DAVID LASSELL (ADA ALLEN '65) a daughter, Leah Ann, on June 6, 1973, in Mount Pearl, Nfld.

□ To MR. & MRS. ALEX THOMPSON, B.Th. '73 (SHARYN MOWBRAY, B.S.M. '72) a daughter, Sarah, on June 18, 1973 in Toronto.

□ To MR. & MRS. WILLIAM BONIKOWSKY, B.R.E. '70 (JOY MCCALLUM '67-'69) a son, Mark Andrew, on June 23, 1973, in Prospect Heights, Illinois.

□ To MR. & MRS. MURRAY UNRUH '71 (DIANE DIBBLEY, B.S.M. '72) a daughter, Elizabeth Joy, on June 26, 1973 in Burlington, Ont.

□ To MR. & MRS. BERT WOLFE (ERMA JUBIEN '67) a son, Jonathan Paul, on June 27, 1973, in Oshawa, Ont.

DEATHS

□ REV. ELMER M. LONEY '22 on May 18, 1973, in Scarborough, Ont.

□ MRS. GORDON FINCH (Laura Davey '47) in London, Ontario on July 1, 1973.

WHAT THOU SEEST, WRITE IN A BOOK, by Ward W. Shelly. Price \$1.50.

Ward W. Shelly, grad of 1939 obeyed the Bible injunction (and took it as his title) to produce 45 pages of vignettes of the Christian life as seen in the homely details we all know.

Ward says if any friends would like a copy, contact him:

Rev. W. W. Shelly
Calvary Mennonite Church
115 Jefferson Street
Washington, Ill. 61571

GOD MAKES NO MISTAKES

The news from Zambia was startling. Two Canadian girls had been shot, carelessly and needlessly snuffed out through an accident of geography—being in the wrong place at a time when suspicions and tensions were riding high.

The event was tragic. Two young women, in the bloom and enthusiasm of youth. Two families, bereft of the love and companionship of daughters. Two futures so early terminated.

Christine Sinclair was known to us at O.B.C. She had written for information and papers as she sought the will of God for her life. We had anticipated the joy of having another "p.k." (preacher's kid!) in our student body. Her parents, Rev. & Mrs. Don Sinclair of Guelph had doubtless made her, and the rest of their large family, the object of prayer and concern. They too would rejoice as they saw her intention to go on with God, seeking His will and direction for possibly studying at Ontario Bible College.

Suddenly all this is changed, and Christine disappears in the swirling waters of the river.

Disappears? No—that is the wrong word for a child of God. The course and direction of a life are changed, and she "is not, for God took her."

A family is bereft and lonely. The College loses a prospective, promising, venturesome student. But in the mystery of God's will and providence, Christine's short life and testimony were fulfilled, and He makes no mistakes.

The President, Dr. S. L. Boehmer wrote a letter of encouragement and hope to the parents and family. In his office is a motto that he sees constantly and which forms the key to extended sympathy and hope:

"NOT A SINGLE SHAFT CAN HIT,
'TILL THE GOD OF LOVE SEES FIT."

This will sustain the Sinclairs and all God's people. And behind it lies the fact that the waters of a Zambian river cannot quench or drown the love and testimony that was Christine Sinclair's life.

D.C.P.

BOOKS

A BOOK is a gift that lives on and on. A CHRISTIAN BOOK can give a living message of hope, encouragement, understanding and insight. A BIBLE is the best BOOK.

When thinking of gifts, think BOOKS. And O.B.C. BOOKSTORE carries the best in Bibles, and Commentaries, Devotional, Instructional Books, and Novels, to choose from.

The public is invited to visit, phone or write the O.B.C. BOOKSTORE.

NEW MISSIONS BOOKS for all interested with and concerned about global evangelism.

2 SPECIAL BOOKS

The Nine to Five Complex, by James Johnson, Zondervan Publishing House. Price \$4.95.

Jim Johnson directs Evangelical Literature Overseas, writes novels (3), lectures, speaks and travels with a gusto that leaves his friends gasping.

He also looks at the "Christian scene" with a writer's eye and describes it with unusual skill.

In this book he is devastating: to pietistic fakery in some "Christian business" attitudes, or "the Christian Organization Man."

Not everyone will like what Johnson has written. Most readers will admit to its truth, however scathing. I read it with chuckles. I mentally placed initials and names after some of his characters. Then erased the grin when I found my own initials in several places!

Here is something that everyone in a position of responsibility, particularly if others are "under" him, should read.

One interesting insight: The "Boss" of the book tried missions and ministry. He left both to found his own "non-profit" company producing bumper stickers "Signposts to Glory Inc." He encourages others to "come and serve the Lord." Many do, to find they serve the Boss instead.

One of them, a qualified engineer leaves a responsible post to use his skill and training at the new challenge. Instead he finds he is a glorified caretaker, his engineering skill spent in coaxing a recalcitrant furnace into life. At last he approaches the Boss and the following dialogue takes place:

"I think I can renew the furnace at small expense, a little at a time. Otherwise it will stop entirely."

"Have you prayed about it brother?"

"Why no. I just looked at it."

"Let us pray about it first."

They supposedly did. Boom. It blew up. For a month (February) no heat. Overcoats and gloves at the desk. And a whole new furnace at much greater cost.

Perhaps the Lord was teaching them a lesson.

Or perhaps the Boss just never learns.

Do we?

D.C.P.

Loan Deposit

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CAN BE WITHDRAWN WITHIN TWO MONTHS

CONTACT MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
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The Old Testament in Contemporary Preaching



Another book in the
O.B.C. Elmore Harris Series
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THE OLD TESTAMENT IN CONTEMPORARY PREACHING, by Walter C. Kaiser, Jr.

Presented by the faculty of Ontario Bible College in Toronto, these six chapters originally were delivered by Dr. Kaiser as part of the Academic Lecture Series and since have been especially prepared for publication. *The Old Testament in Contemporary Preaching* effectively proves that the Old Testament is exciting, relevant, and practical for the Christian church of the seventies.

The author, a comparatively young man, has already made his mark as one of today's outstanding evangelical Old Testament scholars. Walter C. Kaiser, Jr. is Professor of Semitic

Languages and Old Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. Paperback, \$1.95.

MAN UPTIGHT, by David Augsburger, Moody Press (Home Evangel, Can.) Price \$.75.

A book of choices, where character, reputation and conscience are at stake. Excellent chapters by the radio speaker for "The Menonite Hour."

THE FREEDOM OF FORGIVENESS, by David Augsburger, Moody Press (Home Evangel, Can.) Price \$.75.

Or 70 x 7 as the subtitle puts it. Balm for the guilt ridden. Salve for the sinning soul. Healing for the shattered marriage or the broken friendship. Excellent.

GOD'S WAY OUT OF FUTILITY, by Richard C. Halverson, Zondervan Books (Home Evangel, Can.) Price \$1.25.

Romans comes alive in these discussions and practical applications.

HANDBOOK FOR SPIRITUAL SURVIVAL, by Peter C. Gillquist, Zondervan Books (Home Evangel, Can.) Price \$.95.

Pressured? Here are basic principles for keeping spiritual sanity.

HOW GREAT CHRISTIANS MET CHRIST, by James C. Hefley, Moody Press (Home Evangel, Can.) Price \$.75.

Some of the oldies. Some of the new. All good and great.

BEGINNINGS IN THE NEW TESTAMENT, by Howard F. Vos, Moody Press (Home Evangel, Can.) Price \$1.50.

A book of beginnings for Christian beginners—and others who want to catch up. An introductory guide to the New Testament.

GOD SPEAKS TO AN X-RATED SOCIETY, ed. by Alan F. Johnson, Moody Press (Home Evangel, Can.) Price \$1.50.

Are the 10 Commandments valid? 12 outstanding Christian leaders say yes!

BALANCING THE CHRISTIAN LIFE, by Charles C. Rhyrie, Moody Press (Home Evangel, Can.) Price \$1.95.

Workable, practical solutions to some of the problem areas of the Christian life.

THE DAY SATAN MET JESUS, by William L. Banks, Moody Press (Home Evangel, Can.) Price \$1.50.

An unusual handling of a delicate subject, reflecting Satan's continuing work today.

DOCTRINES OF DEVILS, No. 1 and No. 2, by Salem Kirban, Moody Press (Home Evangel, Can.) Price \$1.95.

Armstrong's Church of God and Mormonism. These two books give some fresh insights into these modern cults. Excellent illustrations help.

MISSION TO THE HEADHUNTERS, by Frank & Marie Drown, Zondervan Books (Home Evangel, Can.) Price \$1.25.

Here's a time machine, carrying you back from the 20th century. Hard to believe, but harder to put down!

ON DUTY IN BANGLADESH, by Jeannie Lockerbie, Zondervan Books (Home Evangel, Can.) Price \$1.25.

The 1971 story that the newspapers didn't publish. A true and unbelievable story written while it happened.

WITHIN THE CIRCLE, by Rosalind Rinker, Zondervan Books (Home Evangel, Can.) Price \$1.95.

A well known author writes of her personal spiritual odyssey. A warm and moving first hand account of God's love.

AN HOUR TO THE STONE AGE, by Shirley Horne, Moody Press (Home Evangel, Can.) Price \$2.95.

How the Missionary Aviation Fellowship helped bring the gospel to the primitives of Shangri-la. An absorbing tale.

PLAIN TALK ON EPHESIANS, by Manford G. Gutzke, Zondervan Books (Home Evangel, Can.) Price \$1.95.

A STUDY GUIDE TO JOHN, by Herschel H. Hobbs, Zondervan Books (Home Evangel, Can.) Price \$1.50.

A STUDY GUIDE TO AMOS, by D. David Garland, Zondervan Books (Home Evangel, Can.) Price \$1.50.

All three of the above books seek to bring old truth to a contemporary world.

PROPHECY IN THE SEVENTIES, ed. by Charles L. Feinberg, Moody Press (Home Evangel, Can.) Price \$2.95.

Eight outstanding Christians deal with Bible prophecy as light for the 1970's.

WHY CAN'T I UNDERSTAND MY KIDS? by Herbert Wagemaker, M.D., Zondervan Books (Home Evangel, Can.) Price \$1.95.

If it's a problem in your home, here are helps in bridging the generation gap.

PULPIT GIANTS, by Donald E. Demaray, Moody Press (Home Evangel, Can.) Price \$3.95.

From Augustine to Billy Graham, the why and how of 25 great preachers' "success" stories. Encouragement for preachers everywhere.

ROMANS, by Alva J. McClain, Moody Press (Home Evangel, Can.) Price \$4.95.

Lectures on the "gospel of God's grace" by the late, great president of Grace Theological Seminary.

PERSONALITIES AROUND PAUL, by D. Edmond Hiebert, Moody Press (Home Evangel, Can.) Price \$5.95.

To many they are just names in Paul's epistles. Here they take on a flesh and blood reality and a spiritual ministry. Did Priscilla really write Hebrews? Interesting!

THE LITTLE WHITE BOOK, by Facius, Noer and Stage, Harold Shaw Publishers. Price \$7.5.

Translated from Danish, and with the flavour of Denmark. No holds barred in dealing with contemporary problems. A devastating booklet.

HEREAFTER, by David Winter, Harold Shaw Publishers. Price \$1.25.

What happens when I die? "Here is everything you always wanted to know about death and dying—and were afraid to ask," so Ken Taylor describes this book.

THE LAST SEVEN WORDS OF THE CHURCH, by Ralph Neighbour, Zondervan Books (Home Evangel, Can.) Price \$1.25.

An urgent plea for renewal and to throw out those 7 stultifying words: "We never tried it that way before."

THE MESSAGE OF THE NEW TESTAMENT, by F. F. Bruce, Wm. B. Eerdmans Publishing Co. Price \$1.95.

Perhaps the Church's outstanding New Testament scholar, Dr. Bruce shares his insights clearly and simply, particularly the unity of the New Testament in its diversity.

BREAK DOWN THE WALLS, by Johannes Verkuyl, Wm. B. Eerdmans Publishing Co. Price \$2.95.

That a book like this is even necessary should make the Church cry out in repentance. This is a cry for racial justice, on the basis that "the unity of the human species is the point of departure for everything the Scriptures tell us about man."

CALVIN'S NEW TESTAMENT COMMENTARIES, Vols. 1, 2, 3, trans. by A. W. Morrison, Wm. B. Eerdmans Publishing Co. Price \$7.95 each

A harmony of Matthew, Mark and Luke, while vol. 3 also includes James and Jude. For the serious Bible student.

THE HERITAGE OF JOHN CALVIN, ed. by J. H. Bratt, Wm. B. Eerdmans Publishing Co. Price \$5.95.

Twelve excellent papers on one of the men who left both name and mark on Biblical interpretation. The chapter on John Calvin: Director of Missions, was a particular eye opener.

A NEW JOY, by Colleen Townsend Evans, G. R. Welch Co. Ltd. Price \$3.95.

The beatitudes for a 20th century woman, by an outstanding 20th century woman: a beautiful actress who has become a beautiful Christian worker.

I & II CHRONICLES, EZRA, NEHEMIAH, by Peter R. Ackroyd, G. R. Welch Co. Ltd. Price \$5.00.

Helpful studies in these historical books.

TOMORROW'S AT MY DOOR, by Jeanette Lockerbie, G. R. Welch Co. Ltd. Price \$1.95.

Thoughtful, delightful poems of God's full and rich tomorrows. (Mrs. Lockerbie is the sister of O.B.C.'s Rev. J. Honeyman.)

AMAZING SAINTS, by Phil Saint, G. R. Welch Co. Ltd. Price \$2.50.

Nate the martyr, Rachel the translator, Phil the missionary artist. They are all here, part of a godly Christian family.

INVASION OF DEMONS, by John C. Hagee, G. R. Welch Co. Ltd. Price \$2.95.

Satan at work in the 70's. A frightening look at demonic power today. The glorious assurance of authority and power in Christ.

CHINA: CHRISTIAN STUDENTS FACE THE REVOLUTION, by David H. Adeney, InterVarsity Press. Price \$1.50.

From his listening post in Singapore, the author lifts a corner of the bamboo curtain—and gives a powerful picture of China.

ROUGH EDGES OF THE CHRISTIAN LIFE, InterVarsity Press. Price \$2.95.

A Bible study guide for those on the cutting edge of life: lonely, depressed, fearful etc. A help for counsellors.

JESUS SPELLS FREEDOM, by Michael Green, InterVarsity Press. Price \$1.50.

An overworked word "freedom" comes to rest in Scripture, and Jesus' concept of freedom for the believer.

YOUR MIND MATTERS, by John R. W. Stott, InterVarsity Press. Price \$2.95.

In a day of "mindless" existential religion, Stott provides a strong Biblical corrective.

LIVING AND LOVING, by A. N. Triton, InterVarsity Press. Price \$1.25.

"Why shouldn't we?" The question of sex and the Christian is dealt with sensitively and spiritually.

CHRIST AND THE BIBLE, by John W. Wenham, InterVarsity Press. Price \$2.95.

A slow moving, but penetrating case for Biblical authority based on the life and teaching of Jesus.

QUEST FOR REALITY, ed. by Carl F. Henry, InterVarsity Press. Price \$2.95.

Seventeen Christian scholars speak to the student world for the counter culture. Deep.

THOSE CURIOUS NEW CULTS, by W. J. Petersen, Keats Publishing, Inc. Price \$4.95.

The editor of Eternity magazine has given us a splendid new look at a modern phenomenon that is really as ancient as the Fall. The "old" cults and the "new" occult (from Astrology to Zen) will give the Christian reader a fresh

glimpse of personal responsibility. Will make an excellent text and study book.

EVANGELISM, ENTERPRISE OF LOVE, by Mariano Di Gangi, Presbyterian & Reformed Publishing Co. Price \$5.50.

Four excellent lectures on evangelism in its global concept, by the Canadian Director of B.M.M.F.

TURN OVER ANY STONE, by Edna Hong, Tyndale House Publishers. Price \$1.95.

Is God really good? Mrs. Hong writes in an almost blank verse style, of shattered dreams and unbearable suffering—and God. Excellent!

TWO WHEELCHAIRS AND A FAMILY OF THREE, by Fred Camp, Tyndale House Publishers. Price \$1.25.

How a paraplegic, and Christ, won victories over incredible opposition.

READ-MARK, LEARN, by John Blanchard, Tyndale House Publishers. Price \$95.

45 days of devotional studies in the gospel of Mark.

BETWEEN HAMMER AND SICKLE, by Michael Wurmbrand, Tyndale House Publishers. Price \$1.95.

The son of Richard Wurmbrand, founder of "Jesus to the Communist World" tells an incredible story of survival during his father's imprisonment in communist Rumania.

JESUS CHRIST IS ALIVE AND WELL AND LIVING IN HIS CHURCH, by David C. Ames, Tyndale House Publishers. Price \$1.25.

Written by a layman (Master Sergeant at Elgin Air Force Base, Florida) this book is a comparison—Christianity as it often is, and Christianity as it can be.

RIGHT WITH GOD, by John Blanchard, Tyndale House Publishers. Price \$1.25.

A book for genuine seekers after God and after the questions of life. For all ages.

GOD OF GREAT SURPRISES, by James Kennedy, Tyndale House Publishers. Price \$1.95.

The author's name is indissolubly linked with "The Coral Ridge Program" of evangelism. Now he moves into another area—deep discernment of down-to-earth Christian living. Particularly excellent for young marrieds.

TWO BECOME ONE, by J. Allen Petersen, Tyndale House Publishers. Price \$1.50.

Bible studies on marriage and the family, for couples and groups. Gives the reader a chance to write (and thus retain) Bible answers to real life problems.

INSIDE THE WALL, by Don Crawford, Tyndale House Publishers. Price \$1.25.

From interviews with China escapees and refugees, a sometimes chilling and sometimes encouraging report on China emerges.



"The best laid plans of mice and men..." so Robert Burns might have described many blueprints that remained on paper.

We had hoped that with this issue we would have some thrilling news of new plans, new buildings, new opportunities.

Alas, there will be a slight delay in the announcement. And while we do not see it right now, it may well turn out to be the best thing that could have happened to us.

It has driven us to prayer as never before. It has made us more conscious that He is indeed Lord of all.

Read the following article, then join with us, not for the plans of mice and men, but God's plan, God's blueprint for the future of O.B.C.

PETITION HIM!

BY PRAYER! This has always been the cause and effect of God's work. It has been true of O.B.C. for these many years. It must continue to be true (perhaps more so, if such a thing is possible) for Ontario Bible College, in the days that lie ahead.

We must not make a mistake! We must not make a wrong decision! We must know God's will for the future!

This was the plea of the President, Dr. S. L. Boehmer, when he spoke at the semi annual meeting of the Board and Corporation in May.

To underscore his plea, he quoted extensively from a report on "The Power of Prayer" that came from Columbia Bible College. They were faced, as we are,



MEMORIAL GIFT PLAN

For several years, friends have been sending Memorial Gifts to the College, in memory of loved ones or friends who have gone "to be with the Lord."

These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

Special *Memorial Gift Plan* cards are available on request. Or just phone or write the Department of Stewardship.

When gifts are received, a beautiful card is sent both to the bereaved and the donor. The gift goes into the work of the Lord as you indicate.

Make your memorial gifts, lasting gifts.

with momentous decisions. The call was to **PRAYER**, and the results were recorded. As Dr. Boehmer read extracts from the Columbia article, we saw the parallels, felt the challenge and knew that this too must be our way.

To encourage our friends to pray, the C.B.C. article has been reproduced and is available to those who will join us in **PRAYER**.

Why not write Dr. Boehmer, and encourage him by giving assurance of your prayer fellowship. And if you would like to read the Columbia Bible College article ask him for a copy. It will stir and challenge you too. It is twenty pages of praise for what God hath wrought.

Write: Dr. S. L. Boehmer, President, Ontario Bible College, 16 Spadina Road, Toronto, Ont. M5R 2S8

Then **PETITION GOD WITH US**.

PRAY! PRAY!

MISS L. SOFTLEY
375 BRUNSWICK AVE APT 208
TORONTO ONT M5R 2Z3
020040 B23 0950200



STEWARDSHIP



UNBELIEVABLE?

YOU CAN BELIEVE IT!

Canada has a population in excess of 21 million people. It is estimated that over one million of these would identify as evangelical Christians.

At a recent meeting, it was reported that less than 3% of Canadians exercise their income tax deduction prerogative of giving more than the standard \$100 for religious or charitable donations.

And of that 3%, less than 11% were giving up to the allowable 10% of taxable income!

What does this mean? That several million Canadian dollars a year, that could legally be used to support Christian and worthy causes are being paid in taxes to be dispensed in other areas.

And now Canadians are permitted up to 20% of taxable income, as contributions to religious and charitable donations. If the previous standard of giving continues, twice as much money, which could be available for the Lord's work, will go into other government directed channels.

Someday Christians will be judged for deeds done in the flesh. And the omission of faithful stewardship will not pass unnoticed.

It is vital that Christians face the responsibility of supporting God's work. It is almost unbelievable that so many refuse to do it.

You can believe that.

Clip, fill in, and mail the coupon below. We will be happy to send you some booklets that will help you as you pray and plan for your stewardship in the will of God.



(Clip and mail)

Mr. M. L. Steinmann
Ontario Bible College
16 Spadina Road
Toronto, Ontario M5R 2S8

Dear Mr. Steinmann:
Thank you for the reminder. Please send me:

- | | |
|--|---|
| ☐ Who Has Made Your Will? | ☐ Security & Satisfaction Through Gift Annuities |
| ☐ Giving Through Your Will | ☐ Giving Through Gift Annuities |
| ☐ Living Memorial Gift Plan | ☐ Your Guide to Effective Giving |
| ☐ Stewardship is Sharing | |

Name

Address

Postal Code

☐ I'd like you to visit me. Or phone



Melvin L. Steinmann